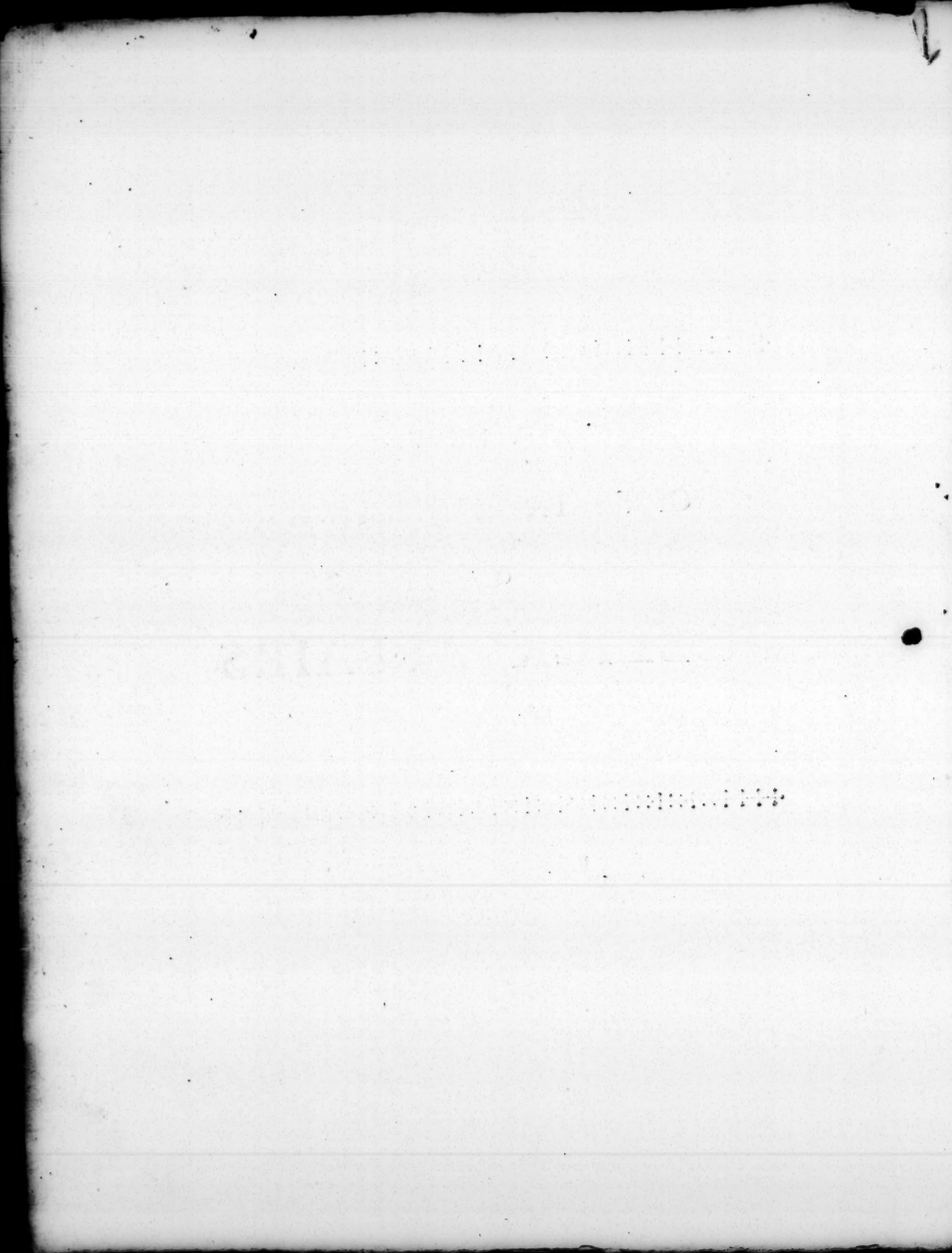


+++++
A V I E W
Of the Present S T A T E
O F
P U B L I C K A F F A I R S.
S. & S.

+++++

[Price One Shilling.]



A V I E W
Of the Present S T A T E
O F
P U B L I C K A F F A I R S
I N A
P L A I N D I A L O G U E
B E T W E E N
P R E J U D I C E and R E A S O N.

*Omnibus in terris, quæ sunt à Gadibus usque
Auroram et Gangen, pauci dignoscere possunt,
Vera bona, atque illis multum diversa, remotā
ERRORIS nebulā, quid enim RATIONE timemus
Aut cupimus? ——————*

Juvenal Sat. X.

L O N D O N:

Printed for J. COOTE, at the King's-Arms. in Pater-
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A V I E W
Of the PRESENT STATE
O F
P U B L I C K A F F A I R S.

REASON,



R. PREJUDICE, your Servant,— you are
always in haste, I think.

PREJUDICE.

In Truth, Mrs. REASON, I may well be in haste,
for I never was so hurried in all the days of my life,

A never

never had I so much work, as I have had these last six months.—

REASON.

—In matters, I dare say, that were no concern of yours ; if you had only let them have been brought to me, (as I always desire you to do) what cost you six months fruitless labor, I could have settled in six hours.

PREJUDICE.

—Not you indeed, Mrs. REASON,—least of all this *Peace*.

REASON.

What *Peace* ?

PREJUDICE.

This wretched *Peace*.—

REASON.

What *Peace* do you mean ?

PREJUDICE.

Why, the *Peace* lately signed, to be sure, that every body is talking about.

REASON.

Oh ! the *Preliminaries* of the *Peace* with France and Spain,—pray Mr. PREJUDICE, what are they ?

P R E-

PREJUDICE.

Why, they say——

REASON.

I beg pardon for interrupting you, but in things of this serious nature, we must not depend upon report or invention. Have you the Particulars from the Hand of Authority ?

PREJUDICE.

I can't say I have——

REASON.

Then we can't talk about the Particulars ; we may enquire in general what *would* be a *good* Peace for the Nation, and what not, in the present Situation of Affairs ; but of the Preliminaries lately signed, 'till we know them, we can be no Judges.

PREJUDICE.

Why that is true,—we can be no judges of what we do not know, that is certain ; but what are your Sentiments in general of this Matter ?

REASON.

They are very short, Mr. PREJUDICE, and all comprehended in this,—the good of the *Nation*, and not the Interest of *Individuals*, so far as that is inconsistent with the good of the Nation, is to be the Rule of Action ;

tion ; whoever considers this is the true Patriot.

PREJUDICE.

I am for keeping every Place we have got, and if that is not agreed to, for conquering more—

REASON.

—For *keeping every place we have got*, at an incomparably greater Expence than the Government would receive returns from them,—even supposing it possible at *any time* to make Peace on such Terms ; and *for conquering more*, as a gentleman of a greater Spirit than Understanding, would lay out spacious Gardens, erect superb Edifices, extend Prospects, add Purchase to Purchase, get the Character of extraordinary Magnificence all over the Country, —— then settle with his Steward, and find himself--undone.

PREJUDICE.

How so ?

REASON.

Believe me, Mr. PREJUDICE, it is with the *political* Body as with the *animal* ; whatever carries away the supplies that are to nourish it, tends to its decay ; the way to support and make it healthful, is to bring in Blood to the heart.

PREJUDICE.

This can't be denied.

Then

REASON.

Then as the Government is the Heart of the *political* Body, whatever carries out more from thence, than it brings into it, tends to the decay of the *body*.

PREJUDICE.

But how does extent of Conquest carry out more from the Government, than it brings into it?

REASON.

The way to understand this is, to compute the Expence of the Conquest, and of the Garrison and Fleet necessary for the defence of it, the Debt the Government contracts for every such Acquisition, and the Returns it receives from it,—and then, balance the Accompt.

PREJUDICE.

This Computation I never made.

REASON.

I believe you did not, Mr. PREJUDICE, and when you have, I will talk with you upon the Subject.

PREJUDICE.

But, Mrs. REASON, between you and me, I don't like our present Prime-Minister, and this makes me think the Peace is a bad one.

REASON.

Very conclusive this, Mr. PREJUDICE!—but pray, why don't you approve of our present Minister?

PREJUDICE.

1st. because he is a *Scotchman*; 2dly, because he is a *Favorite*; 3dly, because——

REASON.

You'll be so good as to admit Answers to these Objections, one at a time?

PREJUDICE.

Well---1st. because he is a *Scotchman* then.

REASON.

A strange Objection this surely! For 1st. Mr. PREJUDICE, a Man can't help where he is born, even tho' it should be in Scotland,---and then undoubtedly,

edly, his Value is to be estimated by his Principles, Virtues, and Talents, and not by the Place of his Nativity: but the Truth of the Matter, after all, is, he was born in *England*.

PREJUDICE.

Well, but his Attachments are all to *Scotland*, and that is the same thing.

REASON.

As true this as the former Assertion,---pray, may I ask how you make it out?

PREJUDICE.

Very easily,--- from the number of Scotch he has Preferred.——

REASON.

Which is not a tenth part so many, as were Preferred by the late Administration, at *any time*; not to mention, that even many of these may have been recommended by *Englishmen*. But such Distinctions were not regarded 'till just now, (when occasion of Discontent is sought for, out of every thing)

thing) nor indeed ever ought to be, among the King's Subjects ; this Objection then, I think, amounts to just thus much,---that the Minister is a Scotchman born in *England*, and has partly perhaps, at the Sollicitation of *Englishmen*, provided for *some Scotchmen*, tho' not near in the same degree, for the *Time*, that his Predecessors did before him.

PREJUDICE.

Well, we won't stand upon this,--- but I hate *Favorites*, Mrs. REASON.---

REASON.

—However *deserving* they may be, Mr. PREJUDICE. I will join with you however in exploding the Title, which is always invidious ; but in excluding a worthy Man from his Prince's Favor, I can never agree with you.

PREJUDICE.

But might not others enjoy the same Favor in the same degree ?

R E A-

REASON,

Who shall be the Judge of that, Mr. PREJUDICE ? His Master, who has had every Opportunity of knowing him, or you, that have no knowledge of him at all, nor have taken the least Pains to procure it ?

PREJUDICE.

But what Proofs are there, after all, of his superior Merit ?

REASON.

Very many,—His Master's accurate Discernment of Mankind,— his distinguishing him so highly, and reposing so great a Confidence in him, after so long an Experience,—the Use he has made of the Influence *you say* he has had all along, which if it be so, shews him to have been the most faithful, upright and uncorrupt, the wisest, steadiest and best of Servants to his Prince, and of Patriots to his Country,—the Testimony of all that know him Personally, in his Favor,—and the inability of his worst Enemies, to fix any real Blemish upon his Character.—

PREJUDICE.

Let me see,---have I no *facts* against him ? Surely I must have some, for I have believed many.

REASON.

Produce them then, Mr. PREJUDICE; they shall all have a fair hearing,---but be sure they are *facts*.

PREJUDICE.

Let me see---from his Youth, 'till this bustle was made about him, I never concerned myself with him:

REASON.

'Tis a pity you began your Enquiry so late, Mr. PREJUDICE; you lose many *amiable facts* by it, which, if recounted, would perhaps be a presumptive Evidence against all you have now to offer,---but pray, proceed.

PREJUDICE.

1st. He has ingrossed his Master to himself.

REASON.

Has his Master consulted with none but *him* then?

PREJUDICE.

Yes,---but *his* Advice is always taken.

REASON.

This is more than you can know, Mr. PREJUDICE; but if it was so, you should shew *his* Counsel was not the *best*; else, if what you say is true, you are only confirming our Opinion of his Master's Judgement, which is unnecessary; and your Indictment is in a fair way to turn out,--- a Panegyric.

PRE-

PREJUDICE.

Pish! what am I about? well! but 2dly, he is an ambitious Man, and has obtruded himself into the Administration, to the detriment of his Country, at a time, when every thing was going on well, and thereby broke us into Parties, when we were all United.

REASON.

Here is *Matter* enough, truly, but not a single *Fact* throughout. For 1st, he did not obtrude himself into the Administration, but was called to it by the proper Authority, which has the right to appoint *Ministers*. 2dly, it was not to the detriment of his Country, for every thing has gone on much better than it did. And lastly, the Advancement of Men of Merit to Power, cannot be the cause of Party rage, for so Virtue would be the Cause of Vice. Will you give me leave to quote a Text of Scripture, Mr. PREJUDICE, which will shew you how this is at once?—*From whence come Wars and Fightings among you?* come they not hence, even of your Lusts, that *War in your Members* (1)? i. e. from Pride, Envy, thirst of Gain, love of Power, and the like; which the Advancement of one Man cannot infuse into another, but must come from himself; who, by indulging these vile Affections, which

(1) James iv. i.

he

he ought to restrain, is the cause, so far as his Influence extends, of all the Disorder in Communities, that destroys the Peace of Mankind, for which he will be deeply accountable.

PREJUDICE.

Well,—enough of this—I don't love to hear of it. But I do think he deserves to be—

REASON.

This is not your third Objection, Mr. PREJUDICE,
I hope.

PREJUDICE.

No, no, I have a hundred more, but I'll mention only two—let me recollect; I *have* said he was a *Scotchman*, and the Peace was a *bad one*—

REASON.

The former of which is nothing to the purpose, and the latter you don't know the Contents of—

PREJUDICE.

Well,—don't interrupt me, I shall have them presently—

REASON.

Indeed, Mr. PREJUDICE, if you'll excuse me, I think you mean the two, you have already mentioned, the *Scotchman* and the *bad Peace*; instead of ringing the Changes upon which, without end or profit, permit

mit me to request your Attention, for a few minutes, to what I have to offer upon the Subject.

The Nobleman you so grossly asperse, for want of a true representation of his Character, *I* have seen and observed, from his earliest years, when he was used to retire to converse with me, and hearken to my instruction, even then, as much as he has done ever since. So far is his natural disposition, believe me, from hurrying him on into the boisterous Scene of Life, in which he is embarked, on any selfish or ambitious Views, that I am well assured, he would prefer the quiet hour of Contemplation, friendly Converse, and domestic Happiness, which no one is better qualified to enjoy or improve. But,

*Notas in publica mentes
Commoda, sepositis scelus est fibi vivere curis.*

Love of his Master and of his Country called him out into Action. The noble and generous heart of his Prince has rewarded his Services with a truly Royal Munificence, determined, no doubt, with respect to the *manner*, in which he has done it, by a well-grounded and just persuasion, that the same

D

virtues

virtues and imporv'd abilities, that have so distinguished the *Man*, would shed a more extensively-beneficial influence and useful lustre, in the *Statesman*. And far be it from his *Country*, which is so indebted to him, to repay him ill-will, for what the utmost exertion of her gratitude were not a sufficient return. An opportunity is now afforded us, which may never occur again, while we are a People. It is a time, when Parties are much broken and fluctuating, and may the more easily be brought into union. We have a *KING*, that loves us, as we do him, and who desires our *Happiness*, as he does his own ; and a *MINISTER*, between himself and whom, there is a confidence founded in *virtue*, on whom, he knows he may safely rely — a *Man* of *Probity*, *Learning* and *Integrity* ; wise, discreet and frugal ; just, upright and incorrupt — from whose *virtues*, we have reason to exspect the Blessing of God upon his endeavours — from whose *good sense* and *great abilities*, a wise Administration, the best measures, and best means to carry them into execution — from whose *Knowledge*, a patronage of *Science*, and of all the useful Arts of *Life* — from whose *Integrity*, when things are settled, a restraint of national *Corruption* — from whose *thorough Acquaintance* with the *true Interest*

terest of this Country, a Political System wholly *British*, such as our Fathers wished, and we never hoped to see;---and from whose *Oeconomy*, a reduction of the public Debt, in which our Corruptions and *Continental* Connections have so deeply involved us.

And when had we such a View as this ? The Prospect is fair enough surely, to incline every true lover of his Country, to wait the Event, with Patience ; and instead of sowing the Seeds of Discontent and Faction among our good Hopes, to strengthen the Hands of Government, every way he is able, for the finishing of a Design, which, however unacquainted he may be with every Circumstance of it, he may believe, will be of lasting Benefit to us, if for no other reason than this, that it is the Design of the *BEST* of KINGS, happy in an *ABLE* and *HONEST* MINISTER.

The putting the Spirits of the People into a Ferment, in the mean time, is of just as much service, as the raising an Inflammation would be, in an *animal* Body. The intent of Writings, that have this tendency, is obvious enough ; they can answer but one Purpose, and that a very destructive one ; For whatever the *leaders* of Faction may gain by disturbing the

the Peace of a Community, the *People* are always the *Sufferers* by it, as is abundantly evident from History. The end of Government is, that we may lead peaceable and quiet Lives, in all Godliness and Honesty, which every good Man desires to do. Whoever *despises Dominion and speaks evil of Dignities*, is no friend to *Mankind*,—He may intend to serve **HIMSELF**, but never to serve **THEM**.—

PREJUDICE.

I could almost wish to think as you do, and should, I believe, if I was to stay to hear you much longer, ---but I am obliged to bid you a good Day.

REASON.

I wish you the same, Sir, and my KING and COUNTRY many; which she will not fail to enjoy, if her own unworthiness obstructs not the Effect of His gracious Intention towards her.

November 29th. 1762.

F I N I S.

